the *Hellanodikai* matched athletes by age and ability (p. 114). This follows the Loeb translation, but the text clearly states that the officials matched those *different* in skill, which seems to involve some kind of seeding.

These quibbles, however, should not take away from the merits of the book. This is a pleasant, interesting, and enthusiastic work on Greek festivals and sports, which draws heavily on the sources. For students and the educated reader, it will become a standard work for some time. Even without footnotes, scholars too will want to read M.'s tale on athletics.

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doi:10.1093/clrevj/bni328

OLYMPICS AND OTHERS

D. J. PHILLIPS, D. PRITCHARD (edd.): *Sport and Festival in the Ancient Greek World*. Pp. xxxii + 416, ills. Swansea: The Classical Press of Wales, 2003. Cased. ISBN: 0-9543845-1-2.

Every summer Olympics inspires publications on Ancient Olympia, that sacred center of individualistic physical agonism, but much scholarly interest has shifted to the social and political dimensions of performances, especially drama, music, dance, and team and tribal contests, in Greek city states. Hence, this project, in commemoration of the 2000 Sydney Olympics and a related conference and exhibition on Ancient Olympia, evolved into a broader collection of essays on the rôle of performances and rituals in the emergence and life of archaic and classical Greek cities, especially Athens. (Due to publication delays, the volume was not readily available until the spring of 2004, and it might not have reached completion at all but for D. Pritchard's effort and determination.) The inclusive title tries to cover fifteen varied essays, ranging in length from seven to fifty-eight pages, each with a bibliography and six with illustrations, grouped into six parts. The first three pieces on Olympia, commissioned after the conference, are pitched as public lectures, but the remaining essays present detailed philological, artistic, theoretical, and historical arguments, as if to defend the sophistication of classical studies in Australia, which was not in doubt. Readers will have to change mental gears throughout, but their efforts will be rewarded.

Part I, 'Olympia and the Olympics', opens with S. G. Miller's clear reconstruction of the preparations, organization, and operation of the Olympics of 300 B.C. The date lets Miller include recent archaeological points about starting mechanisms and athletic complexes, and he adds experimental archaeological observations about spectators, lane markers, and the benefits of olive oil. As in a similar chapter in his *Ancient Greek Athletics* (2004), Miller's sincere admiration for Ancient Olympia is compelling. H. Kyrieleis's survey reviews the work of the German Archaeological Institute at Olympia since 1875. Excavations since 1985 under Kyrieleis and U. Sinn, concentrating on the earliest and latest phases of the site, show that there was a mid third millennium tumulus in the area of the Pelopeion but there was no continuity of cult from Mycenaean times. Rather, a regional cult of Zeus, from the late eleventh century on, was continued 'in direct association with the prehistoric tumulus . . . that later would become considered the tomb of Pelops' (p. 55). Excavations focused on the Roman era have exposed a 'clubhouse' of Olympic athletes and extended the later history of Olympia. Kyrieleis is admirably frank about the modern invention of the

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https://doi.org/10.1093/clrevj/bni329 Published online by Cambridge University Press

torch ritual, and about Ancient Olympia's emphasis on winning in games and wars, not on peace. Expanding on his earlier articles on Elis, judges, and training, N. B. Crowther shows that the actions of Elis as a state and as the supervisor of the games were intimately related, as in the combination of athletic and civic buildings at both Elis and Olympia, the placement of *leges sacrae* in the Altis, and the athletic and civic rôles of the *Hellanodikai*. His review of Olympia's political history shows that Panhellenic as well as 'local' games were politically significant to the states that ran them: '. . . the Eleans controlled the Olympic Games as if they belonged entirely to them' (p. 61).

In Part II, 'Athletic Poetry and Olympic Mythology', P. O'Sullivan examines Pindar's agonistic and polemical championing of verbal (epinikian) over visual (sculptural) media in commemorating athletic victories. Using craftsman and athlete metaphors, Pindar in *Nemean* 5, for example, exploits one aspect of Aegina's fame, sailing, at the expense of another, sculpture. O'Sullivan further shows that Isokrates, Plato, and Alcidamas later used Pindar's motifs in praise of the living word in defence of philosophy and rhetoric. Next, J. Davidson surveys versions of the story of Pelops' chariot-race in literature, as well as depictions in the East Pediment of the Temple of Zeus and in Attic and South Italian vase-painting. While the original relationship between Pelops and Olympia remains uncertain, Pindar and the Temple of Zeus entrenched Pelops in Olympic lore, and over time interest increased in the rôle of Myrtilos, wedding iconography, and the non-Greek origins of Pelops.

In Part III, 'The Origins of Athletic and Choral Competitions', B. Brown revisits Homer's funeral games of Patroklos, focusing on the ways value is determined and established in Homer's 'social economy', and suggesting implications for the emerging Greek city-state. Rejecting mainstream notions of gift exchange and reciprocity in Homer, Brown sees Achilles as an heir claiming legitimacy and introducing something new—the awarding of athletic prizes as an abstract adjudication of social value, a precursor to coinage. Brown offers a different model and nuanced readings but reaches familiar conclusions: Homer's funeral games and prizes reflected tensions about distributions of goods in a complex pre-monetary economy, and cities awarded prizes in contests as objects indicating their assessment of the status of victors, and also to advertise and validate their communities. Next, as in his book on Athenian *khoregia*, P. Wilson's stimulating piece asserts that competitions in Dithyrambic *khoroi* had major political and social functions. Organized in tribal teams, the *khoroi* provided healthy internal competition, building civic solidarity and preventing *stasis*. He also suggests that Kleisthenes reorganized the Athenian Dionysia with *khoroi* specifically to forge a new civic identity and to foster internal civic equilibrium.

Part IV, 'Athens and Its Festivals', opens with D. J. Phillips' collection of synchronisms between political events and celebrations of the Great Panathenaia in Archaic and fifth-century Athens. He reviews famous incidents, such as the murder of Hipparchos, and he suggests other possibilities, arguing, for example, that Timotheos' poem, *The Persians*, won the Panathenaic kitharode contest and rallied Athenian morale in 410. Some of the relationships remain uncertain, but Phillips provides a salutary reminder that sport and festivals were not apolitical. Joining the venerable debate on the imagery of the Parthenon frieze, T. Stevenson's detailed essay (49 pp., 237 nn.) reads the frieze as an idealistic, selective, and not comprehensive presentation of the Panathenaic festival in general. With musicians and *apobatai*, the frieze evokes the excitement of days of contests as well as the solemnity of procession and sacrifice. Unfortunately, the essay was in press and Stevenson could not incorporate J. Neils's authoritative *Parthenon Frieze* (Cambridge, 2001). I. C. Storey's brief piece associates

https://doi.org/10.1093/clrevj/bni329 Published online by Cambridge University Press

a scene on an Apulian krater in Sydney and an intertextual reference in Aristophanes' *Wasps* with a lost comedy by Leukon in the Lenaia Festival of 422 B.C.

In Part V, 'Athletics, Education and Philosophy', D. Pritchard's lengthy essay (58 pp., 199 nn.) joins an ongoing debate about access to and social mobility via athletic participation. Assessing both popular opinion in 'popular literature' (plays and oratory) and the practicalities of education in Athens, he argues persuasively that the instruction, training, and resources needed for athletic participation were essentially unavailable to the poor. Only the rich could afford education in all three areas (letters, music, athletics), and the poor at most attended large, less expensive classes in letters. This is a provocative response to recent idealistic notions about democracy and athletics, but Pritchard may overstate his conclusion: even in the 'most prosperous and democratic' of Greek cities 'athletics remained an exclusive pursuit of the wealthy' (p. 332). Next, H. Tarrant's essay shows that Athenian intellectuals regularly used athletic metaphors and shared the popular admiration for health and beauty. While the Sophists 'intellectualized the competitive ethic' (p. 358) to suit their teaching, Plato rejected the individualistic pursuit of athletic glory but valued physical education for fitness and military training.

Part VI, 'Curating the Ancient Olympics', includes three pieces by curator P. Donnelly and others on the exhibition, '1000 Years of the Olympic Games: Treasures of Ancient Greece', at the Powerhouse Museum in Sydney in 2000. The essays discuss the display of artifacts from Greece, the 'Virtual Reconstruction of Olympia Model' (VROOM) and 3D tour accompanying the exhibition, and research on the nature and reactions of the audience. The exhibition and the related media deserve praise, but this section addresses yet another audience.

Handsomely produced and thoroughly edited, with notable elements dispersed in focus, approach and audience, this is perforce something of a platypus—an intriguing but curiously conjoined creature—but it's an admirable platypus worthy of attention.

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doi:10.1093/clrevj/bni329

IG XII.6.2: SAMOS AND ITS NEIGHBOURS

K. Hallof, A. P. Matthaiou (edd.): *Inscriptiones Graecae consilio et auctoritate Academiae Scientiarum Berolinensis et Brandenburgensis editae. Volumen XII. Fasciculus VI. Inscriptiones Sami insulae cum Corassiis Icariaque. Pars II. Inscriptiones Sami insulae: dedicationes, tituli sepulcrales, tituli Christiani, Byzantini, Iudaei, varia, tituli graphio incisi, incerta, tituli alieni. Inscriptiones Corassiarum edidit Klaus Hallof. Inscriptiones Icariae insulae edidit Angelus P. Matthaiou*. Pp. viii + 410 (347–756), maps, pls. Berlin and New York: Walter de Gruyter, 2003. Paper, €298. ISBN: 3-11-017718-8.

The Berlin–Brandenburg Academy is to be congratulated on the speed with which this second and concluding fascicle of *IG* XII 6 has followed its predecessor. Fascicle 1 contained the first 536 Samian inscriptions. I reviewed it in *CR* 54 (2004), 219–22, to which I refer the reader for general comments. Fascicle 2 completes the Samian texts with numbers 537–1210 (though others are to appear under the aegis of the

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https://doi.org/10.1093/clrevj/bni329 Published online by Cambridge University Press